

who introduce Ceremonies, not only condemned in the Word of God, but your own Homilies.

As for thee once more George Fox, thou, Amegleton, and Antonia Bourignon, are three Grand Impostors; she could never read, and yet ever read; she pretends to know mens Hearts, and denys you and us to be Christians.

One word to you, Mr. Kell, at parting: Pray, Mr. Deacon, your Work should lie with the Poor: What Poor do you take care of?

G. K. Of my own poor self, and work enough; for my Life at present is a kind of a mendicant begging Life.

Mr. M. I believe then in this you are very officious, more than the Scripture Deacons were. Poor Man, I doubt this is one Reason, among others, why your Hearers have such poor Preaching as they complain of every where; as that the Yoke some would put on the Necks of the Disciples, was the Yoke of the Covenant of Works, when it is evident to be the Ceremonial Law, and Circumcision in particular; and many other Absurdities they lay your Preachments are stuff with. If you can pray (most of you) no better in the Pulpit, some might direct to a place where poor Malefactors pray better.

G. M. What sayest thou to us all, Sam. R?

S. R. Only thus, condemning your Contempt, I leave you.

And for you, Mr. Kell, who have now engaged up Pious and true Religion in Religion, and such fooleries as our Fathers and old Church of England taught; you have returned, as the dog to his vomit; and as the sow washed to wallowing in the mire. All of you thus do who

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SOBER REPLY

TO A

Serious Enquiry.

OR,

An ANSWER to a *Reformed*
QUAKER, in Vindication of
Himself, Mr. G. Keith and others,
for their Conformity to the Church
of *England*, against what I have
written on that Subject.

By *Trepidantium Malleus*.

L O N D O N,

Printed, and sold by *A. Baldwin*, and
John Marshall. 1700.

A SOBER REPLY to a SERIOUS ENQUIRY.

YESTERDAY, when I remov'd my Habitation from *London* to *Mortloch*, the *Serious Enquiry* came to my hand. I grew weary of a City of Contention, and never intended to write more about their Controversies, but apply my self to a large delectable Habitation nigh the King's Park by *Richmond*, in some of the best Air in the World, hoping to cure as many distemper'd Bodies, as I had distemper'd Minds in that now forsaken City. *Horace* highly commends a Country Life:

*Beatus ille qui procul negotiis,
Ut prisca gens mortalium——*

Sir Kenelm Digby, after he had in lively colours describ'd the Excellency of a Country, and in apt ones the Vanity of a Court Life it self, as well as a City one, says at last,

*And if Contentment be a Stranger then,
I'll ne'er seek it, but in Heaven, again.*

These with many others, make a Country Life an Emblem of the Golden Age.

But my hopes of a Life free from Controversy, were nipt in the bud by this Oppugner of me: For Silence in me might look like Victory in him, and a betraying of my Righteous Cause.

Had Mr. *Lestly*, whom I greatly honour, or Mr. *Keith*, whom most men now as greatly despise, no better Advocate for their now common Cause, or no fitter Censurer of me, than one who never viadicates them or himself from one of my Arguments against Conformity, but is not ashamed to say, p. 3. *It might be endless to answer some of your grand Objections?* Ay, Sir, say you so! Is this all? And instead of answering one of my Arguments, you offer about 60 Queries and Particulars, most of them ridiculous and impertinent. If I am, as you say you have heard, and found in my Books, *a man of that ability that I can answer Queries and Doubts of Conscience*, I have something else to do than to answer all your Queries, but will single out such as are material. You say, *Great were my pains to convince you when Quakers*—That you now bear testimony to G. Keith's *Sound Doctrine* (A Quakerish Phrase and Cant.) It is a Query among some of you, Whether Mr. *Lestly* hath fully answer'd my Arguments against Conformity in our printed Epistles? Let Mr. *Keith* essay it, if he thinks he can: So My first *Friendly Epistle* to him against Episcopacy. Why must I be plagu'd with old

A 2

Hale

stale Objections, and my Replies taken no notice of: An intolerable Practice among some short-sighted men, or men of no depth.

Now to your chief reasons why you turn not Independents, offer'd by way of Query: But I must contract.

1. They paganize, and make Antichristian all the Churches of Christ in the World, except themselves.

This Charge is so foul and false, as I have proved in my *Apology* for them, that I hope in you it came from Ignorance, I fear from Malice: perhaps from both. *Cotton* in his *Keys*, *Fer. Burroughs* in his *Irenicum*, *Du Maurin* in his *Plea for Congregational Churches*, and all I have read of, abhor'd such black Notions. Do they make Anabaptists Pagans, who are often said to have too great Affinity with them? Call they not Presbyterians their Brethren? Read the *London Union*. *Du Maurin*, that Great Good Man, in his *Moral Reflections*, singles out Bp *Hall* often as one of the greatest Saints on Earth. I confess some of them are as mad upon some of their Notions, as Mr. *Lestly*, Mr. *Keith*, and your self, on the Divine Right of Episcopacy. I am sorry a man of worth and sense, tho not of temper, was so weak in his *Plea for Congregational Churches*, to lay down four Arguments to prove the House of Stone was not the Church of God: As, Christ died for the Church, but he died not for the House of Stone. *Ergo, &c.*
What

What is more common than a Metonymy of the Continent for the thing contained? as, I drink off such a Cup or Glass, eat up such a Dish, for the Drinks and Meats in them.

2. The second is false: for the Independents own the Church-Membership of Infants, and so their Baptism; inseparable Truths.

3. About living by the Gospel, &c. What Independant denied it, or the Lawfulness of Tythes? What *Penry* did in the days of *Q. Elizabeth*, or some Brownist, they are not to be answerable for. In *Oliver's* days this was no Controversy.

4. You say, *They set up Preachers that have no knowledge of the Tongues.* What they only? Where they make one, some Bishops have made two, and Good Bp *Crofts* justifies it, *Naked Truth.* But these things I have consider'd in my Apology.

5. To the fifth I say, That not only they, but the Anabaptists, now own and practise Ordination by laying on of Hands. Read some of their Confessions.

6. What Independents gather Churches from *Tork* to *London*, I know not. No doubt they have gotten some Knaves, as you some good Men. But you have forty to one.

8. You say, they expect *New Modifications.* Have not yours often changed Doctrine and Discipline? *Organs, Bowings, &c.* See the abominable Worship at *Paul's.* Your Changes are for the worst, *Rogish* ones.

What Changes they make are for the better, Protestant ones.

10. To the tenth Query. Mr. *Hales* thinks the Power of the Keys nothing but *declarative*, and so no more belongs to Ministers than private Christians. Popish Absolutions, and and yours have been so ill managed, that most of yours are sick of them now. Why in a time of Death only are men absolved?

12. If they think our Reformers worshipped God in a wrong way, Do not you think so of some Reformed Churches, *France, Holland, Geneva, Scotland* of old, and now? Do not some of you unchurch them, and Mr. *Lestly* unchristian them. See his Black Book of *Episcopacy*. Did ever any Independent write in such bloody Characters? And yet this man is your Oracle, and you all plow with his Heifer. They who were our Reformers were not our Apostles. Mr. *L.* would be, I fear, if occasion were, as very an Intendiary as *Hugh Peters*, that madd Independent. Keep to such as he, and go on, as one of yours did on his Execution.

*Here is the last and best Edition
Of Hugh, the Author of Sedition.
He that shall say, will surely miss,
That Hugh now Independent is.*

To call Jacobite Quakers *Honest Loyal* ones, as Mr. *L.* doth, is to be abhor'd by all true English-men. No more of this. *Pudet dicere.*

Et piget tacere. Rebellion is now call'd Loyalty.

To your Reasons why you turn'd not Presbyterians, by way of Query.

Whether Christ did not bid his Disciples to say, Our Father——Whether they did not say, Our Father——Whether it be not evil to expunge Our Father— are made three Questions; tho I put them, and so might he, into one.

1. The Assembly of Divines recommended the use of it, and some do it to this day, Mr. Shower, and others.

2. Yet secondly, I must confess not only I think there is no command here, but that it is not convenient to use it. See my Answer to W. C. a Churchman his *Trepidantium malleus intrepidanter malleatus*, in favour of G. Whitehead and the Quakers, against me, Mr. Keath, and Mr. Lesty too. And I add, That tho our Bible, I think, is not only well, but laudably translated; yet on much and long consideration and enquiry, I do aver, That *Τὸ ἄσπρον ἡμέραν τὴν ἑσπέρην* *ἡμερὰν* is not truly nor tolerably translated. *ἡμερὰν* is no more daily than weekly, or monthly. And I boldly assert, That *Panem nostrum quotidianum da nobis hodie*, is a foul Translation, tho used by Papists and Protestants. If it be ask'd, how must it be read? I answer, it is no easy Question. *Essentialem substantiam* Bread are not proper,

per, not being understood by the Vulgar; tho Mr. Pool mentions them. He was a famous Nonconformist, by the way, of whose *Synopsis* D. Barlow said, *Opus esset, non unius viri, sed totius seculi, si tu non suscepisses.* I think Tremellius gave the fairest stroak: *Panem nostrum necessarium da nobis hodie,* Give us this day our necessary Bread. I humbly offer this to the consideration of such Dissenters as use this Form. As for the Clergy, their Ears are bored at the Prelates Doors, that they are sworn to serve them for ever: They dare not alter it; but must keep to their old *Mumpsimus*, notwithstanding my new *Sumpsimus*, for fear of being excommunicated, and sent as a Token to the Devil for this offence. For my part, one reason among others why I use it not, is the great Superstition of some men; so for this reason I sometimes put on my Hat in hearing, and will justify this, if occasion be.

You ask us, Sir, whether *Επισκοπος* be not a different word from *Πρεσβυτερος*? Yes, Sir, as *Ensis* and *Gladus*, but not a different thing. And are indeed Bishops call'd Presbyters because once so? Would it be proper to call my Lord Mayor Mr. Alderman, because once so? or a King Prince of Wales, because so before. Bishop is a name of Office, Presbyter of Duty, say you. Learnedly distinguish'd, say I.

The naming of Timothy Bishop of Ephesus, and Titus of Crete, and Jerom's Authority, are all of a piece, as I have proved long since.

Whe

Whether *K. James* or *Bp B.* said first, *No Bishop, no King*, is no matter, being confuted in *Scotland*. *Aeivus* his damnable Doctrine against the Trinity, &c. made him a Heretick, not denying Episcopacy, else *Jerom* had been one, the Reformed Churches abroad had been heretical. What madness is this!

The Canons of the Apostles, and *Ignatius* his Epistles, are justly questioned, whether legitimate or spurious, by Protestants of all sorts: Yet if *Ignatius* his Epistles were genuine, a Bishop was but a Bishop of one Church, one Altar—In after Ages the difference was not of Order, but of Degree. Shew a new Ordination or Consecration.

Did *St. James* make a Liturgy or Common Prayer-Book, or One for him?

The *Lord's Prayer* and *Creed*, p. 3. and 4. you prove every word by Scripture at large. Do we deny it? Was ever such mad work made till now! The Query about *sudden Death*, *All Women labouring with Child*, &c. is foreign to our business. Are you and *G. Keith* on immediate Inspiration still, that you say, That the Petition in the Form of Marriage, that they might live as *Isaac* and *Rebecca* (not as *Abraham* and *Sarah*, for he had a *Hagar* too; not as *Jacob* and *Rachael*, for he had a *Leah* too) was from Inspiration from the Holy Ghost, not human Invention. Was Christmas, Man, known of old—There is Praying by the Spirit as to Gifts as well as Grace.

You

You commend him that called the Common Prayer-Book, *Optimum Breviarium*, the worst name I think he could ever give it. What is it, the *best Mass-Book*? Agreed. One being ask'd how they could say of K. C. II. our *most Religious King*? He said, It is the most Religious King we have, we have not a better. So say I, it is the best Breviary we have, we have not a better.

The last Propositions in the third and last part are common to all, they can have no place here.

Now, Reader, if thou hast read my *Snake caught*, thou canst not think this a Reply. I am ready to prove,

1. That it is more scandalous for Ministers to read other mens Prayers to God, than read other mens Sermons to the People.

2. That the Church of the *Jews*, tho laden with Ceremonies (every one of Divine Appointment) had no Liturgies in this its Infancy; and therefore worse is it now.

3. That a Diocesan Bishop is not a Creature of God's making, and can no more take upon him the sole Power of *Ordination*, than of *Baptizing* or giving the *Lord's Supper*. To say nothing of their lazy vain Lives.

4. That to swear Canonical Obedience to such, to read Writs of Excommunication against the best of men for Toys or Trifles, or swear Church-wardens, if occasion be, to Articles none do keep, or can keep, &c. is double

double-died Iniquity, big-bellied Wickedness.

5. That for these and other reasons Separation from the Church of *England* is no Sin, but a Duty. I wish your Mr. L. and our Mr. A. might meet together; or Mr. K. and my self.

To Mr. KEITH.

S I R,

THE Air at *Mortlock* being good for Distempers in the Head as well as Body (and therefore Lodgings are for a time here taken up by many *Londoners*) I offer you the best Room in my House till you are cured. Is it fair to imploy or help or countenance such a Bigot of yours as C. I. only that it might be said, *I was answer'd*, tho it matters not how? You are, Sir, if ever man was, what the Poet says,

Et tantum constans in levitate sua.

Ovid.

Some of C. I. his Queries are as little to the Controversy, as theirs who query of you,

1. Whether you did not say, You could better bear Death than Poverty, and so conformed, because your *Turners-Hall* Hearers and Mathematicel Scholars dropt away, and you saw you could not be the Head of a new Party.

2. Whe-

2. Whether before your Ordination you did not discourse according as your Company was about Conformity or Non-conformity. Or if I should now ask.

3. Whether the Apostles wore a black Gown, &c. What would you say of any of us? at least that we were Impertinents?

Ans illud quod dicere nolo.

Juven.

Be not angry, Sir, if I tell you, to answer such as he is but the work of one Afternoon, without any Book by me but the censured Paper. Many years have I been from my Study, and to be plain in my present Circumstances care for none. Farewel Mr. *Changeable*, and yet Mr. *Infallible*, I intend to answer every thing against me, but not against other men. I have been at great cost and Pains, let others be so, if occasion be.

Farewel London,

Farewel Controversies

F I N I S





